

Victoria Street Newz

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Political Prisoners?

by Betty Krawczyk

Enbridge XL pipe line CEOs (and big investors) thoroughly understand the power of BC Court Ordered Injunctions. If the Coastal First Nations reported plans (The Tyee, Feb. 30) fail to halt the pipe line and a blockade materializes on First Nations land, then Enbridge knows exactly where to go. With their fraudulent environmental clearance in hand, Enbridge will simply head for the BC Supreme Court. There Enbridge (through their expensive lawyers) will ask a Judge for an injunction. As there aren't any judges in BC Supreme Court that I know of who will refuse to give an injunction on request from a large corporation, an injunction would be issued to Enbridge. Following the usual scenario, the injunction would then be presented to the RCMP along with the demand that the protesters get out of the way or be arrested. And many protesters might not comply and would be arrested and taken to the police station.

At the police station the arrestees would be booked and offered a piece of paper called an "undertaking." The undertaking informs the protesters that they will be allowed to leave the police station without going to jail if they promise to appear at a certain time to

talk to a judge, and if they promise not to return to the scene of the conflict, or go anywhere around the scene of protest. The protesters will probably sign, however reluctantly, and leave. They have homes, jobs, children, schools that demand their attention. They cannot easily refuse to sign the undertaking. And Enbridge knows this. If everybody signs the undertaking the protest is effectively over. Enbridge will proceed with their work.

But if some of the protesters are so angry and disgusted with the Harper and Christy Clark governments, if they are so broken hearted over the destruction of nature's bounty, and are so worried for their families' futures, and their own, that they might say "To hell with this biased court system that only protects the 1%, I will sign nothing," then the protest will take a different turn. The people who refuse to sign the undertaking will be kept in jail until they are taken before a judge and if they still refuse to sign the undertaking they will be taken back to jail. At this point, by any definition, they have officially become "political prisoners".

Canada isn't supposed to have political prisoners. Especially if some of the political

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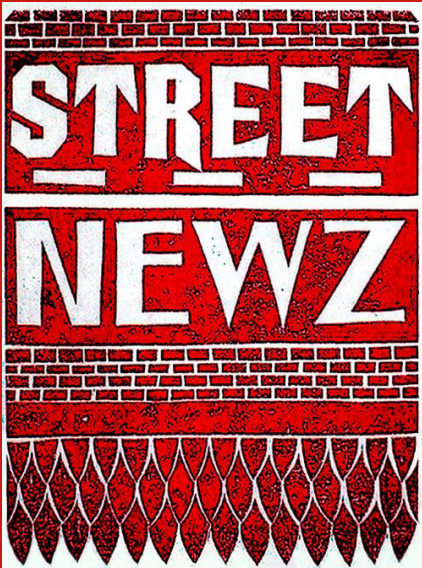


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just another rant

janinebandcroft.blogspot.com

"Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world."

*Paulo Freire, Pedagogy of the Oppressed**

One of my college professors, on the first day of class, said "everything you've been taught is a lie." I don't remember exactly what we studied during that class, but I do remember his words these decades later. He was a man of African descent and he helped me realize the power of cultural mythology. We are all products of our own particular traditions, so much so that we often don't stop to consider that there are entirely different ways of participating in the world.

Indigenous people, for example, traditionally think and behave differently from those raised in white colonialist culture. Their societal structures were organized differently, their relationship to the earth is unique, their holidays and sacred days are distinct. The white colonialists who arrived here expected that the native population would change, assimilate, give up their centuries of tribal culture and traditions in favour of Christmas and a hierarchical, male dominated way of organizing. When that change didn't happen immediately, various measures were implemented to "encourage" it.

Now, 400+ years later, the federal Truth and Reconciliation Commission is touring our province, and will be hosting a regional gathering in Victoria April 13th & 14th. From their website (trc.ca):

These Hearings will provide an opportunity for Residential School Survivors to share with the Commission and Canada the unique experiences of children who attended Residential School. This is also an opportunity for all Canadians, both Aboriginal and non-Aboriginal, to learn more about and bear witness to the legacy of the Residential School system.

If you somehow haven't heard, those "unique" experiences often included various forms of torture. The First Peoples of this land were forbidden to speak their native languages or practice their cultural traditions, and many were raped and/or beaten on a regular basis. Add to this the wanton destruction of their villages, the introduction of small pox and other diseases that decimated their populations, the theft of their children who were moved into white foster homes during what's called the "60s sweep" and, overseeing all of this, the paternalistic Indian Act which inhibits tribal decisions even to this very day. The only exception, as far as I'm aware, are the Nisga'a from Northern BC whose modern day treaty (signed in 2000) offers them some autonomy to make their own decisions and shape their own future. The Nisga'a continue to function within the Constitution of Canada and the Canadian Charter of Rights and Freedoms, but they are the first sovereign nation within Canada, liberated from the shackles of the Indian Act.

Did you know that Canada's Indian Act was used as a blueprint document to shape the oppressive apartheid policies against Black people in South Africa which lasted for decades?

How does a nation reconcile this shameful history? Certainly learning about it is a start. But many native people, forced to relive their memories while filling out the paperwork that might lead to a cash settlement, are suffering severe mental and emotional anguish. Some, I've heard, are falling back into



addictions they had conquered years ago as a way to cope with the painful memories. The questionnaire is very specific, asking who touched where and probing other horrific details. How does someone ever heal from such horrible experiences, and how can they heal from the reminder of it?

I don't know. I do know that abuse is cyclical. Those who are abused often become abusers, whether consciously or not. And let's face it, we've all experienced abuse in one form or another. Whether it's physical abuse, being touched inappropriately as a child, or emotional abuse and betrayal, we've all experienced it. We innocently extend trust to our caregivers, parents, siblings, children, to the church, to elected officials, to police, doctors and dentists, to our teachers, to friends and lovers, and somewhere along the way we realize that we've been lied to or misled, our trust betrayed. If we're honest with ourselves we realize the ways we've each, in turn, betrayed or hurt another. Sometimes from a place we thought was love, sometimes from a sense of entitlement. Whatever, we see the cycle of abuse and we set our intentions to end it. We forgive ourselves, and if we're offered a genuine apology maybe we can forgive others. We watch our every thought and action to be sure we're motivated from a place of love rather than a place of hatred or anger or revenge. We attempt to understand that those who abuse were themselves abused. And maybe, if we all work at truth and reconciliation, maybe we can leave our painful experiences in the past, stop the cycle of abuse, and move forward with clarity and purpose.

In the tradition of the Quaker friends, I ask that we hold our native friends in the light as we all engage in this painful, but vitally important, process of realizing truth, and finding reconciliation.

** Paolo Freire's book, Pedagogy of the Oppressed, was one of several books recently banned from classroom use in Tucson Arizona. Others included William Shakespeare's The Tempest, Bill Bigelow's Rethinking Columbus: The Next 500 Years, Howard Zinn's A People's History of the United States: 1492 to Present (2003), and 500 Years of Chicano History in Pictures edited by Elizabeth Martinez.*

Janine founded the Victoria Street Newz in 2004. The photo is from the 2012 Women's Memorial March in Victoria, Unceded Coast Salish Territories. "The first women's memorial march was held in 1991 in response to the murder of a Coast Salish woman on Powell Street in Vancouver. 21 years later, the women's memorial march continues to honour the lives of missing and murdered women. Annual women's memorial marches now occur in dozens of communities across these lands." (womensmemorialmarch.wordpress.com)

Letters

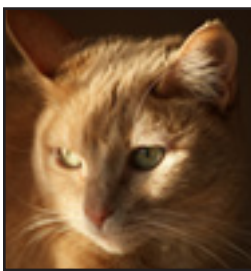
Pets are Family too!

Victoria is pet unfriendly. We are supposed to dispose of our family pets, before they dispose of us and we spill out onto the streets. No matter how attached we are to our family they want us to suffer loss of our pets and keep us broke and miserable. Pets are innocent victims in all of this. They need secure homes.

Landlords, please make room in your hearts for pets. A home is not a home without a cat. There are responsible pet owners. Don't treat us like garbage. Consider letters of reference. We don't want to live with mice and rats. Am I supposed to become someone who turns a blind eye to animal suffering? I can't ignore it. It makes me suffer too.

A cat's not okay living on the street and he doesn't want to be euthanized in an overcrowded animal shelter. Rejected and unwanted is a terrible feeling. These landlords are causing grave social problems. If you love Puss 'n Boots, you can't be changed.

Lucille, Victoria



We can Learn from the Icelandic Experience

No surprise Harper wants to raise the retirement age to "save" his plans to extend the deficit. It's based on the European (and American) model, that rescuing banks will save the economy. It won't, as both systems prove as they jump from crisis to crisis.

The Icelandic experience offers a better model. When the Bank of Iceland failed, their government proposed taking money from social programs and pensioners to pay back the British and European banks that were screaming for their money. The people quickly elected a new government that reminded the bankers that they had been preaching the virtues of the free market when it was good for business. When their greed resulted in losses, the people who have

worked and saved to provide adequate pensions should not have to bear the burden.

Iceland let their banks fail, instead of shoveling money to them as the Canadian government has done.

Our US-connected banks will fail too as the problems of the corporate system, (changing global climate, peak oil and gas, nuclear accidents, deserts increasing exponentially, increased poverty making consumers unable to buy, greed, etc) make most business, especially financial, into losing propositions.

Raising pensions and minimum wages puts money in the hands of people who spend it. Whether communist or capitalist, that has always led to healthier economies.

Jim Erkiletian, Nanaimo

Unreported News

by Richard “Rocket” Clemens

“These are times for real choices and not false ones. We are at the moment when our lives must be placed on the line if our nation is to survive its own folly. Every man and woman of humane convictions must decide on the protest that best suits his or her convictions, but we must all protest!”

That was part of a speech made by Martin Luther King Jr. speaking in Canada. (Massey Lectures, 1967.)

Today, Dec 6 2011, I read in big and bold type, “Celebrities garner headlines while important stories overlooked” says NewsWatch Canada. So I ask. Who does own our Times Colonist, (Colonial Times?) and The Epoch Times, or the CBC and CFX and the rest of our Canadian media?

Most Canadians, I am afraid, are still in denial when it comes to reality and the state of the planet as well as the challenges that lay ahead for all of us around the world. The next article down “Canada, U.S. aim to open border, align regulations.” Bill C-10, the new Omnibus Crime Bill has almost or has been passed into law.

The first most important unreported news story according to NewsWatch Canada is the Canadian Federal Government’s “Canada-Europe Comprehensive Economic and Trade Agreement (CETA) ... A Free-Trade Agreement between Canada and the European Union that is being negotiated behind closed doors, will give European corporations access to government procurement actions down to the municipal level, including public institutions such as hospitals and public utilities.”

These are the reasons people all over the world and here in North America are “Occupying Public Spaces” etc. I say “Occupy the Corporate Owned Media”!!!

The number #3 under-reported story by Canadian mainstream media, “Corporate lobbying shaping laws. Corporate lobbyists around the globe are spending billions of dollars in order to write and determine policy at the national and international level.”

Who is telling Harper and Obama what to do? CCCE? International bankers? the 99%?

The #2 under-reported story from the “Canadian” mainstream media was “Canadian mining corporations lack accountability. Canadian mining corporations are responsible for a large percentage of environmental and human rights abuses around the world, yet are not held accountable.”

I just started reading Shakespeare’s “Tragedy of Richard III” which begins:

“Now is the winter of our Discontent, Made glorious summer by this Son of Yorke: And all the clouds that lowered upon our house In the deepe bosome of the ocean buried.”

Canada and the rest of the world are indeed in times for “real choices and not false ones.” The Canadian media has a responsibility and duty to treat Canadians with respect and to report the truth!!! “Every man and woman of humane convictions must decide on the protest that best suits his or her convictions, but we must all protest!!!!”

highshka’, lovesandrespects.

This is from my journal Dec 06/2011.’ Unceded LKwungen Territories, Songhees Nation.



Political Prisoners? *cont’d from cover*

prisoners are First Nations. Why, if this should occur, Harper and Christy Clark would have to listen to other countries asking about Canada’s “political prisoners.” Of course the major Western media networks, including the CBC, probably would probably downplay the entire thing if they reported it at all. But the word would spread, questions would be asked, alternate news outlets would pick up the story. And even China would have to think of some kind of spin.

China has money and interest in Enbridge and of course Kevin Falcon loves the way China carries out its public works programs. A couple of years ago when Kevin Falcon was asked about the blockade at Eagleridge Bluffs he said he really liked the way China did things. When they wanted to build a dam, they didn’t have to consult with the people, just their engineers. No problem. And that’s exactly how he and Christy Clark plan their “jobs creation” program, not just with the Enbridge pipe line, but also with gas fracking. They will just do it. And all our protest over the Enbridge pipe line will just be blowing in the wind unless some people start thinking about becoming “political prisoners.”

Is this concept too hard of a sell? Too much to ask? And no chance of succeeding this way? I would argue there is no chance of succeeding in stopping the pipe line any other way if the First Nations legal challenge fails. I have personally been battling the depletion of BC public forests for over twenty years, as have numerous large full time environmental organizations (NGOs), and the old growth is all but gone and the second growth is being shipped out as logs. One person refusing to sign an undertaking is not enough. I was not taken seriously by the BC government, no matter how long I stayed I prison because I could be portrayed as a lone, weird little old lady who was probably senile.

Becoming a political prisoner is not easy. But at this juncture in our country’s history nothing is going to be easy, especially for the young. And it isn’t just the future of our country that is at stake...our world is at stake. The earth itself is at stake. We must love this earth and the life it fosters more than ourselves, more than anything, or we will lose it all. And I believe that when the bulldozers come and significant numbers of people join the protest against the pipe line and when protesters are arrested and taken to jail some might refuse to sign the undertaking and in the process will willingly become “political prisoners.” Then the world will rejoice. If this should happen, I believe that Canada would rally around political prisoners in a way it has never done before. If this happens I believe that Canada would come alive.

Betty Shiver Krawczyk is a Louisiana born, BC based environmental activist, eco-feminist writer, great-grandmother, author and former political candidate. Read more from Betty at bettysearlyedition.blogspot.com and www.schiverrhodespublishing.com.

Photo: Ian McAllister (pacificwild.org), February 5th in Prince Rupert. For more articles, photos, and video highlights on the historic weekend visit TheCanadian.org.

David Johnston’s in jail again

by Pete Rockwell



On January 30th, David Arthur Johnston set up a tent in Victoria’s Centennial Square, perhaps for the last time.

Johnston is in an ongoing battle with the City over the right for homeless people to have a designated public space, where they can shelter themselves during daylight hours. Johnston claims he will engage in a hunger strike for the duration of whatever sentence he receives.

Asked why he was doing this, Johnston stated “It’s the last recourse. We’ve tried the cops, we’ve tried the courts, we’ve tried the political arena...we’ve got to the point where we said that; OK we’ve tried everything, now it’s time for active, peaceful, revolution.” This appears to mean starving to death in jail.

On February 3rd Johnston was sentenced to a psychiatric evaluation and six weeks in jail.

The full report, with audio & video, is at bchannelnews.tv/?p=13260.

Photo by Janine - David after being released from 30 days fasting in prison, 2011.

Social Profiling and the Policing of Poverty

by Mark Willson

The Vancouver Island Public Interest Research Group (VIPIRG) recently completed research showing that the practice of ‘social profiling’ by the Victoria police is making Victoria a very unsafe place for people in the street community. Social profiling happens when police stop a person solely based on their appearance, and come up with reasons to ticket that person only after the person has already been stopped. Evidence that this is happening in Victoria can be found in the sheer amount of times street-involved people are stopped by police, often based on little else than an appearance that marks people out as poor, and often resulting in ticketing for minor offences such as loitering or trespassing.

Some of the most disturbing findings are that police are not only harassing people who are street-involved, but are also engaging in forms of physical and verbal abuse that breaks their own Police Act Code. Here are some examples:

- * 91% of respondents had been approached by police at least once in the past year
- * 86% of respondents reported witnessing incidents of use of unnecessary force, and 39% report experiencing use of unnecessary force.
- * 52% of respondents reported having personal belongings seized (including photos, sleeping bags, money and ID cards).
- * 32% of respondents reported having safer drug use supplies confiscated by police.

This type of policing simply punishes the poor for having nowhere else to go, and wastes city resources on policing that should be spent dealing with the root of the problem: the need for more spending on social housing, income supports and health services.

Over the next few months, VIPIRG will be demanding that City Hall take a strong stand against social profiling. While city hall isn’t the only public body responsible for the policing of poverty, the city does actively encourage social profiling of the poor by the police. One way the city encourages social profiling is through bylaws that criminalize standing, sitting or kneeling in public spaces. These bylaws may appear to be about how public space is used, but what they actually do is make it impossible for people with nowhere else to go about daily life without committing a minor offense (Streets and Traffic Bylaw 10-061), and encourage police to steal poor people’s belongings (Ticketing Bylaw 74(1)). A second way the city encourages social profiling is by continuing to increase police budgets when everyone (including the police) recognizes that police are not the right people to be dealing with social issues such as poverty. This needs to change.

While the city is a good place to start, only the solicitor general of BC holds the power to change how the police operate. A big part of the problem with social profiling is that it’s invisible. If you don’t get a ticket, you don’t have proof of being stopped by police, even if it happens all the time. Oversight bodies like the Police Board, Community Board, and Police Complaints Commission also don’t have the information to know exactly what the police are doing on city streets, or whether and how much poor people are being targeted simply for the way they look. If this isn’t bad enough, none of these oversight bodies has the power to challenge these policing practices in the first place. This also needs to change.

These are big demands, and we need to pool our resources to make these demands loudly. In February, VIPIRG held a public forum to share ideas on how to eliminate discriminatory bylaws and promote social programs instead of more police harassment. In March, let’s work together to demand City Hall remove bylaws that encourage social profiling in Victoria, then make the next step: demanding power for the oversight bodies needed to hold the police accountable to the Police Act Code, and to basic notions of dignity and respect for all, in BC.

Visit www.vipirg.ca for more info, to offer thoughts, or to collaborate in the campaign to Stop Policing Poverty.

Mark Willson is a Research Coordinator with the Vancouver Island Public Interest Research Group.



Residential Schools the view from my side of the river

by Jennifer Hastie

Here I am again, Couz, talking about my experience living beside the Alberni Indian Residential School in Port Alberni.

As you know, I graduated from our local high school away back then, and went off to university. Today I am an oldie, with lots of time to talk to people. One day last summer, I had a serious conversation with two friends of mine, First Nations people, who have become very successful as artists in our Victoria community.

The “young one,” as I call her, had never been to Residential School herself, but she sorely suffered the effects of that system. She was uprooted from her family, put in a non-native foster home a long way from her roots. The home was apparently terrible, and she ran to the relative safety of the streets at the tender age of 14.

During the important conversation that the three of us were having, she spoke of camping outside the ruins of the A.I.R.S. one night on the Tseshaht Reserve. Out of curiosity, she went inside the building to see what “it was all about.” There were spirits there, bad spirits who frightened her. She fled from the sight.

My other friend, who was listening to us talk, spoke of his experience with the Residential School. He grew up in an urban setting. He was one of the youngest in his family. His older brothers had started Residential School long before he went. Yet, before he ever “hit the system,” he was affected by it, for his brothers came home and were pretty brutal toward him. Then he, himself, had to attend school. Not a great introduction to the educational system, eh, Couz.

Both these people have survived the system. Both are wonderful artists today. Both have incredible strength. I am in awe of how strong they are in their belief system.

And I think of our beloved Lieutenant-Governor, Steven Point. I remind you that he is one of our First Nations peoples, growing up on a reserve near Chilliwack. Thanks to his mother, Steven Point never did have to go to a Residential School. According to him, his mother simply remained strong, resisting the pressure of the officials, and sending her children to an off-reserve public school.

Consider how much this man, Steven Point, has accomplished today! Why, Couz, he’s a fair bit younger than I am, but yet, he has been a successful lawyer, judge, and a former chairman of the B.C. Treaty Commission. Yet, he remains unassuming in his very busy career as our L-G. Also, he has made time to travel to some isolated reserves up in Nuu-Chah-Nulth land! What a role model Steven Point is for us all.

Margaret Horsfield, in her very important book called *Voices From the Sound*, (published by Salal Books, September 2008) reports that when the parents of children on the West Coast of Vancouver Island appealed to the police to support their endeavour to get the children back home from their Residential Schools, they did nothing to help. In fact, they issued warrants to force the children to go to the schools. She also writes that in 1917 the children residing in the Schools at Ahousaht, Alberni, Kakawis and Sechelt all tried to burn their Schools down. It appears that nothing worked at that time to stop the authorities from doing “what is best for them.”

Finally, the terrible smallpox epidemic – I didn’t realize that smallpox could spread easily through the Residential Schools. Of course, it all makes perfect sense when you think about it. 70 – 90% of the First Nations population died on our coast during the initial 150 years of contact with the white man.

So where do we go from here? First, let’s recognize that some of our First Nations’ Peoples have been able to heal—just look at the three people that I have used as examples in my letter to you today. Then, I want to remind myself—and all native and non-native peoples—that in the end, once we have totally healed, if we are strong enough, we can use all our experiences, both good and bad, to make us better human beings. However, we must stop, look, listen, respect, and then learn from it all.

See you at the Gathering on April 13-14, I hope, Couz!

Photo by Janine, at the 2012 Women’s Memorial March - remembering missing and murdered indigenous sisters. Wawadit’la, in Thunderbird Park, was built built in 1953 by Kwakwaka’wakw Chief Mungo Martin, with assistance from David Martin and Robert J. Wallace. It’s a smaller version of a famous house that once stood in the Kwagu’l village of Tsaxis (Fort Rupert) on Vancouver Island’s north-eastern coast. The Kwakwaka’wakw poles were carved by Mungo Martin, David Martin, and Mildred Hunt. For more information about the conference, visit www.trc.ca.

Jennifer and her husband live in Victoria today. She is a healthy, active senior who enjoys writing volunteer articles for various publications.



Residential Schools across Canada

by Joanna Wilkinson

As a descendent of the colonizers of Canada I feel the first thing I must do is to forgive myself for the arrogance of my forefathers who saw themselves as superior beings to First Nations people and set about trying to “civilize” them and steal their traditional lands for the greater good of the colonizers, at the peril of indigenous peoples. We have disallowed their traditional practices of honouring and living with the spirit of nature. I believe if the planet is to survive we need to ask forgiveness that we might learn from traditional native practice and create sustainability. The time is NOW.

I very much hope this process of truth and reconciliation will start the healing for us all.

As a member of the Restorative Justice Coalition at William Head Institution I have been honoured to attend some of their First Nations ceremonies. I am very moved by the sacredness of being in circle with them. In our weekly circle of Restorative Justice I feel the sacred communication of BEING there in honouring and respect. It has very much enhanced my life. At William Head they have a large group of people, native and non native, who attend the sweat lodge on a regular basis. I have known many inmates to have transformative experiences.

Recently I have read 2 heartfelt books written by Judges with extensive court experience with First Nations people. They are a must for anyone interested in knowing something of native people’s way of BEING. We are human beings NOT human doings as our white culture would have us believe.

Bad Medicine: A Judge’s Struggle for Justice in a First Nations Community, by John Reilly (Author)

Dancing with a Ghost: Exploring Aboriginal Reality, by Rupert Ross

A crucial sourcebook for anyone involved with native issues, Dancing with a Ghost seeks to bridge the gap which exists between Native American and other groups by examining the traditional Cree and Ojibway world view and by showing why their philosophy so often places them in conflict with the justice system.

Residential Schools in British Columbia

*The First Canadian Indian Residential School was established in the 1840s.
The last Canadian School closed in 1996. Information source: Wikipedia*

Alberni Indian Residential School	Port Alberni	1920 – 1973
Ahousaht Indian Residential School	Ahousaht	1901 – 1950
Christie Indian Residential Schools(2)	Tofino, Meares Island	1900 – 1983
Cowichan Catholic Convent School	Cowichan	1863 - ?
Friendly Cove Day School	Yuquot	1930 – 1964
Greenville Mission Boys School	Nass River	1863 - ?
Kamloops Indian Residential Schools (2)	Kamloops	1890 – 1978
Kitimaat Residential School	Kitimaat	1883 - ?
Kootenay Indian Residential Schools (2)	Cranbrook	1898 – 1970
Kuper Island Indian Residential School	Chemainus	1890 – 1975
Lejac Indian Residential School	Fraser Lake	1910 – 1976
Lower Post Indian Residential School	Lower Post	1940 – 1975
Methodist Coqualeetza Institute	Chilliwack	1886 – 1937
Metlakatla Indian Residential School	Metlakatla	1891 – 1962
Port Simpson Methodist School	Port Simpson	1863 – 1950
Presbyterian Coqualeetza School	Chilliwack	1861 – 1940
Roman Catholic Coqualeetza School	Chilliwack	1890 – 1941
Sechelt Indian Residential School	Sechelt	1912 – 1975
Squamish Indian Residential School	North Vancouver	1898 – 1959
Francis Indian Residential School		
St. Paul’s Indian Residential School		
Lytton Indian Residential School	Lytton	1901 – 1979
St. Mary’s Mission Residential School	Mission	1861 – 1984
St. Michael’s Indian Residential School	Alert Bay	1929 – 1975
Thomas Crosby Residential Schools (2)	Port Simpson	1879 – 1950
Victoria Catholic Convent School	Victoria	1863 - ?
Williams Lake Residential School	Cariboo	1890 – 1981
Yale Indian Residential School	Yale	1900 - ?
Yuquot Indian Residential School	Yuquot	1901 – 1913

Building Bridges with Math Mania

by the Math Guy

I write this as a ‘privileged’ Canadian, fortunately never having had to struggle with the challenges of poverty, homelessness, alcohol or substance abuse. So, what perspective can I bring that would in some way be of interest or grab the readers of *Street Newz*? I retired in 2004 after a long career as university educator and was looking for something meaningful to do as a way of ‘giving back’ to a community where I had been well treated over many decades. I was already engaged in a math outreach program in Elementary schools in the greater Victoria area (since 1997). I felt, as many other teachers at all levels do, that we would like to offer our expertise to increase the numbers of first nations students completing their secondary schooling and moving on to post-secondary training - whether it be trades or studying for a profession.

We are all naturally motivated by seeing value and or relevance in our training – that it will be useful later on. Hopefully it will lead to employment that is both satisfying and pays a decent wage. When there is no perceived value or relevance then indifference is the result. There has been a systemic failure in the system that has ignored this basic premise, particularly for first nations students. In addition, there are the challenges of many of these children not enjoying a home environment that values education. That is gradually changing, but still an issue when there are still remnants of education being equated with Residential School. Today’s first nations children have no personal memories of this tragic time. They need to be encouraged to go as far as possible with their formal education.

Some small successes have been achieved in spite of all of the difficult issues around elementary and secondary education of first nations students. These successes deserve to be highlighted – and celebrated. Hopefully, they will bring forth others who want to join the small group of dedicated individuals and expand the programs far beyond their current limited scope.

Right now the effort is being carried out by a small, but dedicated few from UBC and UVic.

The challenge is to be invited to participate in the first place. We have learned that the traditional approach of ‘hi –we are here to help you – what can we do for you?’ does not work well. The team goes nowhere without an invitation. That sometimes requires patience on our part. Once the connection has been made, though, with the first nations educators, some notable results have been achieved (since 2007). These include workshops for teachers, mentorship programs by College students, Math family nights and summer camps. The summer camps varied depending on the location, but involved both math and writing skill training as well as having a recreational component.

Fortunately, there have been a number of schools who have extended invitations to our group. Some examples are Nlapapamux School in Lytton, Simpew First Nation School in Barriere, Xit’olacw School at Mount Currie, Seabird Island in Agassiz, Haisla Community School in Kitimat and haahuupayak elementary school on the Tseshaht reserve in Port Alberni. At haahuupayak, in September 2010, a few of us, supplemented by school staff and parent volunteers presented an outreach event, called Math Mania to one hundred students (K-5). Math Mania presents students a variety of hands-on fun activities, puzzles and games – all chosen to demonstrate to children – and their parents - fun ways of learning both math and computer science concepts. The kids at haahuupayak were like any other kids in any other elementary school in BC. They were eager to learn the activities and approached them with enthusiasm. The *Alberni Valley Times* article on the event concluded “Judging by the response from the children, Math Mania was a big hit with the children. Now, did anyone tell them it was math?”

There are large challenges remaining. I am hoping that readers may continue the dialogue. Possibly there is more we could be doing or doing differently. I look forward to hearing from your readers. Any feedback would be welcome.

You can write to the Math Guy via streetnewz@islandnet.com.

“Our Father” in the St’at’imcets language

from Marie Abraham

Tsuwa7lhkálh Sqátsza7 slámcal
Snúwa ku Cá7a
Áma i Tákma Úcwalmicw lts7a tmícwa
Ts’íla lts7a áma i Ucwalmícwa wa7 lti7 Cá7a Tmicw
Cwits’citúmulhkacw ku sqá7lhkálh skúnsa ku sq’it.
Áma lhápnemas i sqvla wa7 zaytentúmulhas i sqvla Úcwalmicw.
Ts’ílasa lhápnem i qvla wa7 zaytenstumúlitas.
Ats’xstúmulhkacw nilh t’u7 ays múta7 kwas t’ak kwánem ku qvl.
Áma lhnúkw’7antsacw.

Riding Herd on what's left of the BC Peace River Valley

by Don Startin



In September 2010 many hundreds of concerned citizens and organizations including the Wilderness Committee, the Peace Valley Environment Association, Sierra Club BC and the Treaty 8 First Nations descended upon the BC Legislature to say NO to the Site C Dam.

The Joint Federal Provincial Assessment Board are in the process of setting up the timetable and procedures for the hearings. Also the stakeholders who wish to present have been allocated their expense money.

Some of the stakeholders have got together and are going to take on certain parts of the damage that the dam will cause because of the skimpy allowance they’ve been given to present at the hearings. In most cases \$19,000.

The Peace Valley Environment Association will handle agricultural and socioeconomic issues.

The Pembina Institute out of Alberta will deal the domestic and industrial energy side of things.

The Yellowstone to Yukon Conservation Initiative will present on the dam’s effect on wildlife and habitat.

The Peace River Environment Society, whose spokesman lives in Peace River Alberta not far from the B.C. border, will be handling aquatic micro organisms, seismic concerns, river flow/ice jams, and the egregious effect the dam will have on

the Athabasca, Slave, and Mackenzie deltas.

A lady called Gwen Johansen who is a councillor in Fort St John, and a property holder of land to be flooded, will be tackling the effects of the proposed dam on landowners.

At deadline I was unable to contact the B.C. Women’s Institute, and the Kelly Lake Cree Nation to ascertain what they will be emphasizing.

A long list of First Nations from all down the river system is also slated to present under a different funding arrangement.

So....the battle lines are drawn. The yeomen and the bowmen stand ready. Wish them well, and if possible send a modest financial contribution. Alas, one of the main sinews of war is money.

For more information:

Cdn Environmental Assessment Agency: www.ceaa.gc.ca
Peace Valley Environment Association: peacevalley.ca

Don Startin is an activist and gardener, an ex-military man who has done many things since leaving the army. Don currently lives a life of simplicity with his wife in Victoria.





ask hothead

Born into a culture of abuse.
Raised out of it.
Part 1.

I remember being 8 and 9 yrs old in 1969-70, and at night always looking out the bedroom window of our North End of Winnipeg home, across the street from Hines's Grocer. I would quietly witness the street,

hidden behind curtain, carefully peeking: the old lady who came out at night and dug in the earth, the countless drunk lost men whom I knew I always had to keep an eye on. The big guy who came to our house to knock on the door of the woman who survived the war and had to leave her country with one baby under each arm and travail 10 miles of ugly barbed wire, just over a foot above ground. I witnessed at eight years old the intense scars on her back from that wire, she got them by holding those two children, one under each arm, as she crawled that 10 miles. Her children survived. Now, she survives a violent lost soul of a HUGE guy.

I learned through experience that the Imperialistic kinda Colonialism and all of the diverse forms of Colonial Imperialistic Civilisation inevitably brings with it unnatural unhealthy aspects we (yes, ALL of us, not 99%, 100%) will go so far as to fight ourselves and each other in order to avoid looking at. Seems that, in any "unknown conflicts," we will often attack and project onto others in an attempt to avoid seeing in a Buddhist way the reality of our situation. Another way of putting that one is 'covering one's own ass,' or 'sweeping it under the rug,' using every method possible, even non-violent communication models that rock, in order to avoid. We will use big words in big paragraphs hiding big truths about our what feels like little lives, in order to avoid becoming fully that which we truly and naturally are. Why? Sadly, we have been taught this since birth is why. We have been born into slavery, which has changed faces many times under the control of Imperialistic Nimrods. Basically, we are all born into what has become a system of total control over every aspect of each of our lives. We have been told and now believe more lies than you can shake a stick at, makes all Life and us sick and crazy, for real.

Seems to me we have inherited or learned from the "Nimrod" lineage, well, sort of. Paraphrased: King Nimrod was an arrogant self-centered rebel without a cause. He rebelled against his own blood, Abrahams line. King Nimrods rebellion came within family roots. Only, it was a selfish kinda arrogant entitlement based rebellion, one of the worst kinds. True rebel without a cause hardly deserves a paragraph, no? He gets more. He built the Tower of Babel to laugh at "God" and basically wanted to be worshipped like God, and the '...tower would be too high for the floods next time.' Now, think 911, and realize the new 'tower' that is currently going up like a shrine in New York City!

Our local skools are formed by 'nimrods'. So too the judicial system as well as the police "service" they themselves created in order to protect 'private property' (that dangling carrot for the middle class who's job it is to manage the angry inhabitants now under Rule of a Invading force). This so-called "private property" was and is stolen land from the original people. The English and French colonized and renamed this whole territory. The early settlers took land in a horribly grotesque, systemically organized, and, with manipulation in an abusive and extremely violent manner. What would you call what Israel is currently doing in and to our Palestinian global family? In Australia the Australian Aborigines were put in residential schools, here in Canada, Religion and Government did horrible acts to our first nations families in Residential Schools.

We are learning more and more the atrocities done to our first nations families. Sadly we as mixed race, white and those whose lives are understandably dedicated to "blending in," we are a new culture trained since birth to indulge in a "sick privilege of abuse," inherent violence and greed handed down generationally to every family ever affected by Imperialism. I know too well the many stories

of my elder family members in horrible Catholic Schools with nuns who were horribly abusive as well as priests who raped the children. It was a culture of violence and abuse. The longer one group is colonized, the more violence like serial killers and with it the current prison industrial complex 'rat/informant' systems that are formed. All these systems do is create and reinforce racist sexist mistrust and create serious mental health conditions. Look at Clifford Olson. He started out a petty thief turned cop informant turned serial killer. Reality. Harsh reality. It is this system and it's about time we all, community as well as the police themselves take back each of our lives.

As a survivor of the Catholic Church and child sexual abuse, I am outraged as to the current Pope's comments. If you were to ask the Pope about child abuse, he may repeat the suggestion he made publicly:

In his traditional Christmas address yesterday to cardinals and officials working in Rome, Pope Benedict XVI claimed that pedophilia wasn't considered an absolute evil as recently as the 1970s and that child pornography is increasingly considered "normal" by society.

"In the 1970s, pedophilia was theorized as something fully in conformity with man and even with children," the Pope said. "It was maintained – even within the realm of Catholic theology – that there is no such thing as evil in itself or good in itself. There is only a 'better than' and a 'worse than'. Nothing is good or bad in itself."

Belfast Telegraph Tue, 21 Dec 2010

This shows the judgment based unhealthy arrogance and entitlement that is the Catholic Church.

I was born in 1961. I survived a violent male who also drank chronically. He was a depressed and enraged man whose early learnings predicted his choice at his birth, violence. He became top dog tough guy who looked like James Dean but fought like a junkyard dog. From what I could ascertain, he and his siblings were from a line that were generationally abused in a class war, they were servant class and enslaved when they reached these shores. They were hardcore outlaws beaten down by a slave system. What comes with that is generational alcoholism. Fighting lands you in jail so, Prison Industrial Complex for many.

I remember at 11 years old the weekend my brother and I went from Powerview Manitoba to Winnipeg to stay with Bob, and his life partner. All I can remember was, another unit in the housing complex invited us into where it seemed like a diner or gathering were happening. Bob went right up to a young big man and punched him in the face, all calmly and gave the guy a bleeding nose, Bob turned to most of us with gaping mouth and he states all calm like a bomb 'anyone want some more action, you know where to come.' He had been holding a beer the whole time.

Later back at Bob's. Darrell and I were sleeping on the living room floor when Bob came in drunk. It was the middle of the night and I was still awake. Bob came in with a woman he picked up from the bar, they were both piss drunk and they went at it on the couch. His partner called her out. Bob beat the shit out of his partner in their bedroom/bed. We heard the punches hitting skin and bone like it was happening in the same room. It was fast and furious with lots of screaming. I whispered 'lets go!' I had to convince him, he was scared, as was I, but, he was frozen. I remember saying something like 'its not as bad right outside, not as bad as this.' He followed me out and, all I remember is a bunch of other youth, we just hung around, hung out, I don't remember anything else after that except being back with mom at home in Powerview.

Thanks for keeping an eye out for Taking the Fall's local screening for chapter 1, Life from the Streets, a look into homelessness in Victoria. A Transform Homelessness Advocacy Watch Production.

For more information on King Nimrod: en.wikipedia.org/wiki/King_Nimrod.

I acknowledge the Lkwungen Territory to which I am an Acadian Metis visitor from Red River Cree Territory.

Books for Reading: Living Faith

by Andrew Tate

Hi everyone. For March I have chosen another book from my own collection which is very different from last month's book. I bought this book in 1999 while living in Vancouver. It was recommended to me by a good friend who lives and teaches piano/violin here in Victoria, my hometown. It is entitled Living Faith by former U. S. president Jimmy Carter (1996, Random House Inc., New York, USA, 277 pgs., s.c.).

This novel is an account of the values and religious beliefs that have shaped and guided Carter's life before and after his presidency. A devout Baptist, Carter grew up in rural Plains, Georgia where church and Sunday school were a central part of his upbringing. Growing up in Plains, he often struggled with doubts and questions regarding

his faith in Jesus Christ and the resurrection; yet eventually realizing that doubt and questioning are part of the process of building one's faith. A turning point in his spiritual life was the death of his father. At that time, Carter was in the US Navy as an engineer and, after hearing of his father's illness, moved back to Plains to be with him while he was dying. Shortly after, Carter resigned from the navy and returned back to Plains with his wife Rosalynn to begin a new life surrounded by family and friends. Throughout his rich and varied life as an officer in the US Navy, peanut farmer, US president and, for the last 20 years since his 1980 presidential defeat, his involvement in Habitat for Humanity building homes for the poor/homeless in the US and around the world, and his creation of The Carter Center, an international peacemaking organization head-quartered in Atlanta, Carter shares with us how his Christian faith gave him the strength, inspiration and wisdom to survive the many challenges throughout his life. Rooted in Scripture, Carter shares his vision of how a living, dynamic faith can enrich our public and private lives, and even our marriages (Carter and his wife have been married for over 50 years).

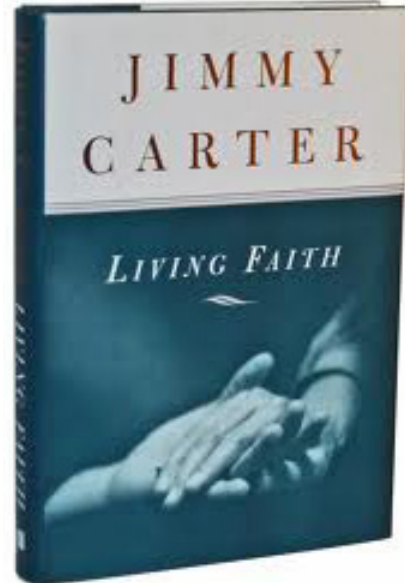
I feel that the two greatest challenges that Jimmy Carter was faced with were the death of his father and his presidential defeat to Ronald Reagan in 1980 after only one term. However, with his wife's support and his faith and wisdom, he took these setbacks in stride and went on to even greater achievements; his greatest legacy being The Carter Center in which the former US president has traveled around the globe meeting with ruthless dictators and presidents, mainly in Africa and Latin America, negotiating peaceful solutions so as to avoid a war which would cause bloodshed and misery.

Truly, this is a man committed to world peace, helping others and sharing his faith and wisdom through his ministry in Georgia. This book often brought tears to my eyes in its sincerity and wisdom. I was very moved and inspired by this book and cannot praise it enough. Other than his one-term presidency, I feel that Carter's true legacy is his endless humanitarian activities and spiritual guidance during the last 30 years since his presidency. I would also like to mention that in 2002, Jimmy Carter received the Nobel Peace Prize in recognition for his post-presidential humanitarian work with Habitat for Humanity and through The Carter Center.

Living Faith is currently available in the Central branch of the GVPL under the call number 248.4861 CAR.

Until next time.

Andrew earned a B.A. in English, and is available to proofread, edit, and/or type and print out your essays. Email him at mrpianoman@shaw.ca.



On January 1st 2012, an elected member of BC's legislative assembly, Jagrup Brar, commenced a "Welfare Challenge."

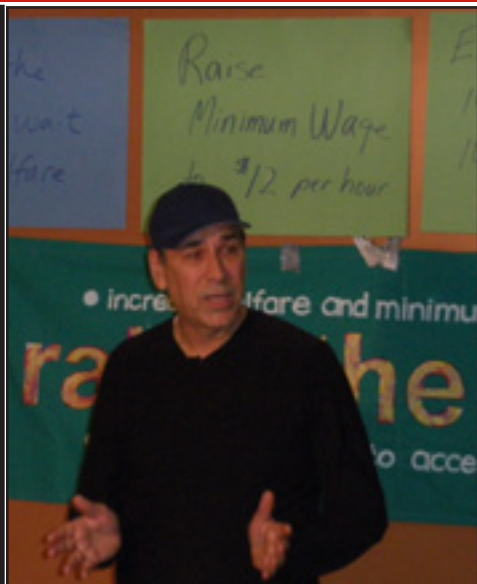
Vancouver based Raise the Rates (a coalition of community organizations) extended an invitation to all 85 MLAs to live on welfare for a month in an effort to highlight the depth of poverty that 500,000 people across BC endure.

Jagrup Brar (Surrey-Fleetwood) was the only taker.

Read Jagrup's blog at mlaonwelfare.com.

Follow Jagrup's journey via video at creativetechnology.org.

Listen to Jagrup on the radio at tinyurl.com/7qvxyml



Before the Arrival of Wisdom
the surrey jaguar - (always liked britcars!)
about to empower the urban poor
and disembark from skytrain.

tissue of snow graces vancouver ground
milling press and activists await
his brave downtown eastside tour

overhead, wise blackbirds sing
their winged approval
clouds and poets smile

and for a golden temple awhile,
light shall be coolly shed
on poverty and misery

then, this small part of our warring planet
shall tilt into peaceful, true
challenging understanding.

john alan douglas, january 2012
vancouver bc canada - for sheyda -



End Poverty: Save Lives and Money

by Raise the Rates

"Poverty is conservatively costing BC between \$8-9 billion a year," says Seth Klein, BC Director of the Canadian Centre for Policy Alternatives, and the author of numerous reports on welfare policy. "So inaction on poverty reduction is costing us dearly.

Klein was speaking at a Vancouver news conference with Bill Hopwood of Raise the Rates. The two had just finished two hours with academic and lived experts on poverty discussing the costs and damage to society of allowing poverty to continue. MLA Jagrup Brar, the MLA "on welfare" attended the forum as part of his participation in the Raise the Rates challenge.

"Our research on welfare tells us that we are also all paying for the inadequacy of welfare, and for arbitrary welfare rules that force people to make harmful decisions," Klein added. "Inadequate welfare benefits give people no choice but to rely on charities to meet basic needs, and sometimes force people into criminalized activities, such as the sex trade. They sometimes push people into abusive relationships that cause them great harm. And we all, as a society, pay for the consequences."

"If government reduces inequality by raising welfare rates and minimum wage, and by taxing higher income people, it could also increase life expectancy for poorer people and reduce social problems like addictions, poor performance in schools, racism and sexism, and even murder," said Hopwood, noting that epidemiological research shows that more equal countries have fewer social problems and longer life expectancies for all people. "Tackling poverty would benefit most of the people of BC and there is no reason why BC couldn't start reducing inequality immediately by increasing welfare rates."

Brar said that the forum provided an interesting addition to the stories he continues to hear about the causes of poverty and the tools that individuals, communities and governments need to consider to fight poverty.

Background

* A CCPA Report, The Cost of Poverty in BC, outlines the costs of poverty as between \$8 and \$9 billion a year. This is \$2,100 for every man, woman and child in BC. These costs include health costs of \$1.2 billion, crime costs of \$745 million.

* Tackling poverty would cost less than half of this. A gain for most of BC

* Low incomes also means shorter lives. High income Canadians have 10 more healthy years of life than low income Canadians according to Statistics Canada.¹

* Increasing inequality is bad for society and the vast majority of the population.²

* On top of the monetary costs there is a large price most people pay in stress, anger, discomfort and sadness.

* BC Government has lost \$3.4 billion a year of revenue from tax cuts to the rich and corporations.^{3&4}

Sources

The Cost of Poverty in BC: www.policyalternatives.ca/costofpovertybc

¹ *Income disparities in health-adjusted life expectancy for Canadian adults, 1991-2001* by Cameron N. McIntosh, Philippe Fines, Russell Wilkins and Michael C. Wolfson, Statistics Canada, November, 2009.

² *The Spirit Level: Why Equality is Better for Everyone:* www.equalitytrust.org.uk/why

³ *BC's Regressive Tax Shift: A Decade of Diminishing Tax Fairness, 2000 to 2010:* www.policyalternatives.ca/bc-tax-shift

⁴ *Failed Policies: Shifting Responsibility to Average Families*, 2011, BC Federation of Labour: bcfed.ca/node/2132



Welfare punishes people for working

by Raise the Rates

Two bidders explained to Raise the Rates and the media the truth about binning. Only very poor people will go binning, yet the government says they have to declare the money they earn and it is clawed back from their next welfare payment. To be legal they go binning for nothing.

"These people are trying to make ends meet and recycle at the same time," said Jean Swanson of Raise the Rates. "They work very hard and they are doing useful work. The government should not be clawing back 100% of everything they earn."

"I go binning to make ends meet, really, cause I'm just on regular welfare. I've got 2 kids that are in foster care and I need bus fare to go see them and to bring them snacks. Since I discovered this way of making money I haven't been in jail in over 5 years," said one of the bidders.

The other, says he goes binning "almost every day to make a few bucks. The highest I've ever made is \$40 to buy food for myself at home."

"The problem is that anyone on welfare who is expected to work must declare all money they make, even from binning," said Swanson. "Then it is all deducted from their next cheque. If they don't declare it, they are technically engaging in fraud. When the government claws back 100% of earnings, it is criminalizing people who do the most legal thing they can to survive on extremely low welfare rates."



From Jagrup's Blog, January 28 & 29th 2012 (mlaonwelfare.com)

I am told that there are 5,000 people living in SRO's [Single Resident Occupancy] in Vancouver. A majority of them have no cooking facilities. As a result, these individuals have to line up for free food, sometimes for two to three meals a day, spending over four hours in line ups. Life in an SRO can be quick to break your spirit and your body. It becomes very hard to focus on finding your way when each day is an uphill battle to survive.

Whenever I would run into a friend (before I took the MLA Welfare Challenge) we would usually end up talking about kids, sports, cars, politics, etc. We never talked about where to find free food or where the nearest shelter is. Obviously, that is because we have not had the need to find free food or go to a shelter.

Here in the DTES I have learned that it is the complete opposite. What I have experienced is that when two people meet here, the conversation usually revolves around where to go for the next free meal or where to find shelter for the night. The talk here is constantly centered around food and shelter because for those who live in poverty or on welfare it's their struggle in day to day life. Information from an organization offering free food on a certain day spreads like wildfire! A large majority of people who I have met know the names and addresses of places by heart where free food is provided.

I am amazed to have had the good fortune of living in this tight knit community where everyone looks out for one another and helps each other. I don't believe I have ever witnessed such a tight knit, helpful and accepting community. I will never forget the generosity, help and guidance I have been offered by this wonderful community.



AN ANARCHIST CRITIQUE OF THE POLICE

by Comrade Black

Some people seem to think that anarchists, punks & other radicals have an irrational critique of the police but, you see, if you ask me, it seems to me to be that the anarchist critique of the police is in fact more radical than irrational indeed

See, when I say radical critique, what I mean is to the root of the problemⁱ tracing it back to its origin so we can understand that the man's plan is not how it's always been or how it has to be which means to me, we can be free If we truly want to be but the key to be free, it seems to me, is that we have to go back and relearn our own history to unlock the mystery of how we came to be in this place in the first place and trace this state of fear and hate back to its birth place to the first base to its origin and from there find the key to be free again cause you can't know where you're going if you don't know where you beenⁱⁱ

So while liberals seem to be unable to see a world without the police where you are free to be you and me to be me where we as a community, based on equality and liberty, can sit down and face our problems face to face for me it's easy to see that free is the way we're supposed to be cause see, I studied my own history and I happen to know that up until a couple hundred years ago there was no popoⁱⁱⁱ that through 90% of human history there was no police, no prison industry that we didn't always have hierarchy that once upon a time, people were free that there exists a time before: colonialism, homophobia, racism, classism, ageism, abelism, speciesism and patriarchy^{iv} and that time wasn't too long ago especially when you look at the big show now I'm not claiming it was some kinda utopia but it sure as fuck wasn't this techno-industrial dystopia where we would wanna cut down 90% of the old growth trees^v allow 7X as much plastic as phytoplankton in the oceans and seas no clean water left for the generation left after you and me 90% of the big fish are extinct from the sea^{vi} where cotton, coffee, chocolate and tobacco are all grown using child slavery on lands these people need to grow food for themselves and their families like they always did communally instead of cash crops to feed the American economy so that you and me can buy shit cheap Instead they're forced to grow shit that is GMO patented by Monsanto^{vii} and when the people resist and a movement begins to grow Who do you think comes down on them???? that's right the militias and the Popo Cause that's how it always goes cause that's the police's historical role to keep the poor oppressed and protect the corporate elite's interests protect and invest fuck the rest they'll keep the people landless!

See, the reason I'm against the police has nothing to do with any personal beef

nothing they ever did to me it has more to do with the role they play in society Cause when you accept the police you accept violence and hierarchy disguised as benevolence to protect you and me See the police force uses force or the threat of force to enforce the law Now if you didn't get that, force means violence which is also used to silence defiance So you see if you accept the police as a necessary part of this society you just accepted violence in fact, systematic violence As in tasers^{viii} and billie clubs and crowd control and pain compliance^{ix} and all other kinds of violence like concrete walls with steel bars used to cage humans to keep them away from their family and friends to supposedly keep 'US' safe... and keep the monopoly on violence in the hands of the state See, I see the police as the military arm of the state People always say the police are just people too people like me or you but I see this as an oversimplification that again ignores the fact of what the police do which is enforce the law it's not a choice, it's a job and violence is the job description so if they were to question the position they're in in this situation then they could lose their job and no longer be allowed to be a cop cause a cop's job is not to decide what's right or wrong but simply to enforce the law and who writes the law? Lawmakers who are primarily politicians who come primarily from upper class positions as in bankers, stockbrokers and CEOs of corporations meaning they are the owners of property and hold the keys to the means of production so they control the access to land and resource extraction so is it any wonder their laws look like a reflection of the class interests of those who control the means of production and own the property? while the majority of the rest of us live in poverty cause honestly, it's like they always say property IS 9/10ths of the law

So the basis of my argument is that the police are and have always been there to protect property to maintain inequality and maintain the social and economic status-quo that the historical role of the popo is to maintain the division of the have-nots and the fuckers that exploit us to make sure we don't ever make a fuss about this bust and don't ever try to take back what belongs to us like the value of our labor which they call surplus and claim as profits while the rest of us must just stay poor and landless

And to back up my point let's just take a quick look back at history and see where this modern police force came to be which is that the modern police force finds its origins in the slave trade and the night watch in the colonial process that they were paid by the rich to keep the slaves on the plantations and the Indians on the reservations^x that the KKKanadian RCMP came out of a history of colonialism out of the Indian Act and reservations that the history of the model of the RCMP can trace its actual history back to the model of the ameriKKKan police more than the bobbies and the other group that can trace its history to the slave trade and the night watch is the KKK Aka- The Klan! Which might be a little bit telling...?^{xi}

So you say to me how can we have a world without the

police and still have peace without shooting sprees and violence and I say just look how we did it before but even more I say wait a minute this isn't peace! this is a perpetual war!!! and if you don't see the casualties just ask yourself what the fuck are all these prisons for?^{xii} and why do we have so many starving poor? and more and more military expenditures? So if you don't want this to happen more than we need to get rid of the police which are in fact the most violent aspect of this society and end the ownership of property^{xiii} and get rid of the division between the rich and the poor and return to how we did this before!

footnotes

[i] Radical, from Late Latin radicalis "of roots" and from Latin radix "root."

[ii] Ward Churchill often uses this line often in his books and talks, although I believe it may be a common knowledge passed down that he is simply repeating.

[iii] Kristian Williams excellent book *Our Enemies In Blue: Police and Power in America* (South End Press) details the history of the modern police force and shows that policing as we think we know it is a very modern invention that arose only in the last few centuries along with the prison industry and the state. Another source that explore the origin of the modern prison system is *Discipline and Punish: The Birth of the Prison* by Michel Foucault.

[iv] For many of the Indigenous Nations of Turtle Island (North America is the colonial name for this land) many of these isms are a relatively new thing imposed upon them through the colonial process. Many people such as Waziyatawin, Jessica Yee, or Vine Deloria Jr have written on various aspects of this.

For people of european descent one may have to go much further back, and much of the history has been lost, or more accurately intentionally destroyed, such as the 'invention' of history in the Scottish romanticism period. This makes it far more difficult to try and determine what is our own pre-colonial histories, but as Ward Churchill argues in his article *Reflections on the "Men's Movement"* from the book *Indians Are Us?*, if you go far enough back we're all tribal people at one point.

[v] *Strangely Like War* by Derrick Jensen provides an excellent source for detailed information of the who, how and why of the depletion of the worlds forests, and gives you the tools to combat the bullshit justifications presented by the logging industries.

[vi] This statistic was found in *What We Leave Behind* by Derrick Jensen, Erick Mcbay, and *Endgame* by Derrick Jensen.

[vii] For an excellent documentary on the evils of Monsanto Corporation check out *Hijacked Future*.

[viii] For years now human rights groups like Amnesty International have been calling for a moratorium on the use of Tasers, in part because to this day there has never been an truly independent product safety test performed on the Taser. As well AI has documented that at least 17 people died in Kkkanada alone from law enforcement use of Tasers between 2001-2008, and the UN has expressed concerns over the use of Tasers as a torture device. Every year more people die from so called 'non-lethal weapons' such as Tasers, and every day people die from coming in contact with the police.

[ix] Pain compliance and control and restraint tactics are the names used by police for jujitsu pain and submission holds used to control a person's movements behavior through applying these painful maneuvers. An example of this would be the use of pressure points, often compounding the pain through the application of the tactic through the use of Billie clubs or handcuffs. As a martial arts teacher, I am very familiar with how painful these tactics can be.

[x] Kristian Williams book *Our Enemies In Blue: Police and Power in America*

[xi] Kristian Williams book *Our Enemies In Blue: Police and Power in America*

[xii] This year (2011) in kkanaduh, the state is building another 10 new prisons to keep us in.

[xiii] Oscar Wilde proposed an interesting argument on this in 'The Soul Of Man Under Socialism' - "property not merely has duties, but has so many duties that its possession to any large extent is a bore. It involves endless claims upon one, endless attention to business, endless bother. If property had simply pleasures, we could stand it; but its duties make it unbearable. In the interest of the rich we must get rid of it." Further it was Anarchist Pierre Joseph Proudon who said that property is theft referring to private property and absentee land ownership, and property is freedom referring to communal property being the basis of a free society, like the Zapatista slogan "Land and Freedom."

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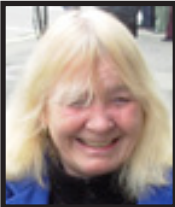
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	Dec	Jan	Feb
Street Newz Revenue			
Paper Sales (from previous mth)	380.00	266.00	334.50
Donations	150.00	175.00	60.00
Gifts (incl in-kind)	200.00	90.00	20.00
Co-ordinator's Contribution	80.56	-391.84	107.22
Subscriptions	70.00	160.00	0.00
Bread & Roses Donation to SNZ	800.00	800.00	800.00
Calendars	0.00	520.00	0.00
Total Street Newz Revenue	1680.56	1619.16	1321.72
Street Newz Expenses			
Salaries	800.00	1320.00	800.00
Paper & Printing Costs	358.40	358.40	358.40
Office expenses/website	49.00	0.00	31.19
Vendor/Writer Meetings	43.75	30.00	49.25
Postage	69.41	65.76	62.88
Ttl Street Newz Expenses	1320.56	1774.16	1301.72
Street Newz	360.00	-155.00	20.00
Bread & Roses Revenue			
Grants (THANKS! Vancity)	0.00	0.00	5000.00
Total Bread & Roses Revenue	0.00	0.00	0.00
Bread & Roses Expenses			
Street Newz Donation	800.00	800.00	800.00
Ttl Bread & Roses Expenses	800.00	800.00	800.00
Bread & Roses	-800.00	-800.00	4200.00
Consolidated Ttl (SNZ + B&R)	-440.00	-955.00	4220.00
Bread & Roses Bank Balance	4221.35	3726.35	7926.74
Conference Fund	110.00	110.00	110.00

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